

Friends Bulletin

PACIFIC, NORTH PACIFIC, AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

Volume 64, Number 4

Building the Western Quaker Community since 1929

December 1995



Profiles in Peacemaking

EDITORIAL COMMENTS

At PYM 1995 I attended a Peace Committee-sponsored interest group, "Conflict Resolution and Peace Mediation." Many Friends spoke about their work toward peace. Some had experienced great success, others modest steps forward, and others spoke honestly of their disappointment and failure.

I felt that these stories and others should be shared with others. Eight articles in this issue result from the inquiries that I made to Friends in our three yearly meetings.

.....

The following is a slightly edited version of a letter that I sent to the Board of Directors of *Friends Bulletin* in September 1995:

I would like to give notice of my intention to resign from my position as editor of *Friends Bulletin*. I will resign effective November 1, 1996.

My feeling is that the position of editor of *Friends Bulletin* is such a one-person job that it should not be done for a long period of time. In October 1996 I will have been editor for five years.

My reasons for resigning are mostly personal. It is true that the job can be very intense with much more work than one can possibly do, but I have enjoyed the challenge. And there are many parts of the job that I really enjoy, especially planning for and actually creating issues of the magazine. However, Wayne and I find that we need more personal time, especially for travel.

I thank the Committee, the Board, and all of you wonderful *Friends Bulletin* readers for giving me the opportunity to be the editor of *Friends Bulletin*. While it has been a challenge, it has probably been the greatest honor I will ever receive in all my life. I have given much to the job and it has given much more back to me. I have made friends that I will treasure all of my life.

Nancy Yarnall

P.S. We still have a year to work together, and I know it will be a good year for the magazine. Be sure to renew—with your meeting if you can. We have many exciting articles planned for you. And for those who are interested in the editor position, the Board of Directors will start the search process next month. ■

An Answer to Pan Tangible* by Peg Phillips, Eastside Meeting

I do believe in "believing."

I don't think that belief is of the mind. It comes to us from a place which we can't fathom. And our souls are irradiated and strengthened by its presence.

Belief is not vicarious, but everlasting. We "feel and know," not because someone has told us their Truth; we feel and know because each of us seeks the truth, believing that it will be revealed to us.

By all means, listen—but not to your bones. Listen carefully to the unknown, pure, gentle voice which speaks, intimately and personally, to each of us, asking us to believe.

Belief is life. It is a nebulous, wondering, listening, hopeful life.

* *Friends Bulletin*, October 1995.

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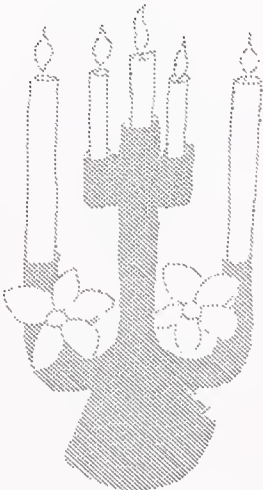
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Happy Holidays to all!

Cover Photo: Children from Pacific Yearly Meeting
preparing for the Hiroshima Walk. Staff photo.

Christmas Poem by Ellie Mathews, University Meeting

Foil-wrapped sweets,
Cinnamon treats,
A child's face,
Tangerine heat from the fireplace
Glittering lights,
Crystalline nights,
Homemade bread,
Flannel sheets and a featherbed
A be-ribboned box,
Thick dry socks,
A favorite aunt,
Five promising buds on a potted plant
An outstretched hand,
Peace on the land,
Christmas time brings
Renewed delight in simple things. ■



Drawing by
Gretchen
McGarigle,
Claremont
Meeting.

Profiles in Peacemaking

Peace at Home, Peace Abroad: Peacemaking by Networking by Elise Boulding, Boulder Meeting

I have always felt that peacemaking began in the family, the neighborhood, the local Friends meeting. That has led me to spend a lot of time since 1941, when Kenneth and I established our “one small plot of heaven,” on practicing a listening peacemaking in each of those settings. I soon discovered how to travel from the local to the global via INGOs—international governmental organizations. My apprenticeship in INGO networking came via the local American Friends Service Committee office; the regional Friends World Committee office; and the local Girl Scouts and Boy Scouts, YWCA, and Women’s International League for Peace and Freedom. It became my project to make fellow members of the local branches of these and other international organizations aware of their transnational identity, and how our local peace efforts could travel from our town to the UN and to other countries.

We can’t make peace internationally if we don’t develop the skills of peacemaking locally.

These efforts have now come full circle more than three decades later in the Culture of Peace Program of UNESCO. We can’t make peace internationally if we don’t develop the skills of peacemaking locally. It has been a joy to me in the last few years to work with UNESCO as it develops this program in countries badly disintegrated by war. We urgently need a culture of peace in every community in every country.

Conflicts are everywhere. They are the very stuff of life, in themselves reminders of how diverse we humans are in God’s family. Conflicts are not the problem; the problem is how we handle them. I am now writing a book on the “culture of peace” to help people develop habits of peaceableness in the face of differences and create new patterns for problem solving and conflict resolution in daily life.

Being married to Kenneth Boulding, one of the founders of peace research, I inevitably entered this field to study the conditions and dynamics of peace processes and structures. I began as a housewife-volunteer taking notes at peace research seminars, then as a volunteer networker answering mail at the University of Michigan Conflict Resolution Center. This led to my starting a newsletter to let people around the world know what all were doing. I gradually moved into the scholar-practitioner role as our five children reached high school and beyond. But public demonstrations and witnessing against various phases of the arms race together with our children and the families of the meeting were an important and repeated grounding for other work. Our whole family has very special memories of “encircling the Pentagon with love” in the 1960s.

Much of my peace work has been in networking—creating communities of communication for people who have felt isolated, empowering them with the knowledge that they have colleagues in many places, all working for peace. I can’t count how many newsletters I have started over the years to help create new communities of concern. I did this long before the Internet and e-mail existed and still do it non-electronically!

One venture that led me to doing research on women as peace activists was the newsletter I started for Women Strike for Peace in the early 1960s. They were so creative in the ways they worked to change national policy and still are. Goodness knows, the peace movement has needed creativity!

My latest network activity is with the *International Peace Teams/Peace Services Newsletter*. I began it two years ago when I realized that many people were doing Peace Teams-style work in conflict areas, in American cities and abroad, creating safe spaces for communication, listening, and peacebuilding. But they didn’t know about each other. Each group is small and undersupported. The UN Peace-keeping forces desperately need civilian groups experienced in mediation to get the peace processes going that armed forces, even when wearing the blue UN helmets, can’t achieve.

The Peace Teams network is growing by leaps and bounds today, and the newsletter has helped create a multiplier effect for individual efforts. At the same time, I have had the joy of working with Friends in developing the Friends Peace Team (FPT) Project and its Coordinating Committee which now has the support of eleven yearly meetings (including Intermountain, Pacific, and North Pacific Yearly Meetings). It is my vision that every local meeting will support one or more of its younger (or older) members in getting serious training in nonviolent peace building at the community level in one of our own cities before going abroad to work with international teams in support of local peace leaders in war-torn regions.

Given rising levels of violence, there is considerable discouragement in the peace community these days. I learned long ago that we can’t work for what we can’t imagine, so spending time visioning a world without weapons has been an important source of empowerment for me personally and for many others with whom I have done visioning workshops.

My own pace is definitely slowing down at age 75, but the vision hasn’t dimmed. If I can’t mount up with wings as eagles, I can at least walk and not faint. And I love walking! ■

Working for Peace

by Bob Burnett, Strawberry Creek Meeting

When I took early retirement in 1991, I was at first excited by the prospect of being able to engage in peace work and then bewildered by the forms that this action could take: Should I focus primarily on international issues or limit myself to those that bear primarily on the U.S? Should these issues be classic Quaker peace concerns—conflict resolution or nuclear disarmament—or more topical, such as preservation of the environment? Should I work with a national group or a local group? Should I be an active participant or take a more passive role?

I began to meet with various groups of social activists. All of them seemed sincere and hardworking. All of them were working on important issues. All of them needed volunteers and financial support. It was not easy to choose.

Two experiences influenced my decision: First, after I had met with these groups for a while, I noticed race and gender differences between them. Certain groups were run by white men. Others were run by women or people of color. Since I am a white man and come from an environment (Silicon Valley) where white men have most of the power, I decided that it would be good for me to be in a different sort of environment. The fact that I now live in the diversity of Berkeley also influenced my decision.

The second experience happened during the summer of 1992, when we went to a two-week workshop on racism (and related issues such as sexism and anti-Semitism). When I returned home and reflected on the workshop, I saw that in many ways the most difficult material centered around money and power—issues of class.

Most classic peace issues have economic components. We are in an arms race for many reasons; some of these have to do with the enormous amounts of money that are generated for arms merchants. Manufacturers and developers often disregard the environmental consequences of their actions because to do otherwise would cost them lots of money. Africans, Hispanics, and Asians were brought to this country as slaves for economic reasons.

It is often difficult to work on the economics of social justice. This is either because the issues are obscure, or because money and power are “in shadow” among Quakers. Economic justice issues must be addressed if we are to work for peace holistically. Who better to work on this than an ex-businessperson? I decided to work with groups that are run by women or people of color and focus on issues of money and power. This has led me to work on economic development issues such as finding jobs for the homeless.

With other social activists, I formed a Berkeley group that works on employment issues, primarily jobs for the unemployed. After a series of meetings with community leaders, we realized that there are many unanswered questions about who has jobs in Berkeley and who doesn't. We raised money for, and commissioned, a study of the

employment system. This was completed in the spring, resulting in several intriguing observations.

- Berkeley—population approximately 100,000—has a 5.5 per cent unemployment rate, but the rate among African-American men is 18 per cent. Berkeley has a diverse population, more than 40 per cent of which is non-Euro-American. Also, there are more than 1,000 homeless persons and a comparable number of disabled persons, many of whom are veterans.
- There are actually more jobs in Berkeley (66,400) than there are individuals in the labor force (59,120). The problem is that many job seekers aren't considered qualified for the jobs that are available.
- At any one time there are about 6,600 job seekers eligible for employment training and supportive services. The system only serves about 1,000 of these. (Yet, Berkeley is considered to have a model system!)

We formed a Community Industry Council to implement some findings of our study. This group, primarily composed of major Berkeley employers, such as the University of California and Bayer laboratories, has three initiatives: to strengthen employment training; to improve coordination among service providers; and to develop a one-stop job placement center.

Although I am constantly reminded of how much I have to learn about economic development, I have noticed several things:

- The unemployed people with whom I have come into contact seem to want to work. Berkeley is fortunate to have exemplary youth employment programs that work primarily with people of color. When these high school kids—often from family situations with a limited exposure to the culture of work—get jobs, it dramatically changes their perspective.
- Community-oriented business concerns can and will set up special programs to offer employment to disadvantaged community members. These programs work. (Profit-oriented business concerns not only don't set up those programs, they reduce employment.)
- Government programs don't have very good track records either in creating jobs or in training people for meaningful (long-term) employment.

The newly distributed draft of Pacific Yearly Meeting's *Advices and Queries* says in the section on “Civic and Social Responsibility:”

“The large and growing disparity in the distribution of wealth is a root cause of social hostility, violence, and war. We must examine our own privilege and part in the economic order that deepens the disparity. Poverty and disadvantage are widely linked to skin color, gender, and language. Friends should keep aware of oppression and injustice and be persistent in working against them.”

My recent experience in Berkeley testifies to this and supports my decision to work for peace in this arena. ■

One Approach to Peace

by Martin Cobin, Boulder Meeting

Peace work takes a variety of forms on many levels—from the intrapersonal and interpersonal to the international and universal. Skilled neither as a psychologist nor a therapist, I have focused my concern with intrapersonal peace on myself through an ongoing process of spiritual seeking. I refer to this here only to emphasize my conviction that inner peace is—for me—a prerequisite both to success and to the capacity to cope with failure when working for peace at any of the other levels.

I'd like to share my most recent and current effort in enlarging the scope of my peace work. I'm not motivated by any sense of personal expertise or originality but, rather, by a belief that awareness of my experience may encourage others to find the satisfaction that is available through facing new challenges and developing new skills, despite seeming barriers of age or lack of prior knowledge.

Mountain Forum for Peace

My wife and I live in the Colorado mountains above 8,500 feet. We are members of an organization called Mountain Forum for Peace (MFP). About a year ago, near my 74th birthday, we asked the Denver Alternatives to Violence Project (AVP) people to run a basic workshop for MFP. I went from there to further workshop training and experience on training teams, mostly in prisons.

In approaching mountain neighbors for the AVP workshop, we found a number of people who were interested but who lacked either the funds or the time for the required consecutive days of participation. We also found that people were more attracted to the term "conflict resolution" than to "alternatives to violence," not realizing the relationship between the two. We responded by organizing a Conflict Resolution Exploration Group (CREG) of MFP members to design a program of exercises for developing understanding and skill in the techniques of conflict resolution. We learn as we go, tapping a broad spectrum of reading and experience; trying out and refining the exercises; and then offering them to any interested residents in our area. We borrow freely from AVP and many other sources, neither claiming credit for ourselves nor pretending to be anything we are not. MFP offers the conflict resolution exercises free as a public service.

Our levels are neither discrete nor completely sequential. Level One focuses on techniques useful where conflicting parties desire to achieve an equitable resolution and wish to develop their skills in doing so. Level Two focuses on techniques a person desiring an equitable resolution can employ unilaterally in a situation where there is no comparable desire by the other party. Level Three will focus on outside mediation (how to mediate and how to facilitate mediation). Level Four—if we get there—will focus on how to deal with the threat or actuality of violence.

We intend the Level One exercise series normally to consist of nine sessions, each about three hours long. So far, they have taken place in people's homes or—in the case of one group—in a local church. Four to twelve people is the recommended group size. Twelve MFP members in CREG developed the Level One series and have recently developed Level Two. Two community groups have completed Level One and are continuing as a Level Two group, and a new Level One group has recently begun. CREG plans, in time, to develop a Level Three and possibly culminate with a Level Four.

Until my CREG colleagues catch up with me, I have a bit more conflict resolution knowledge and experience than the others. I am fully aware of my own deficiencies, however, and avoid deluding myself or anyone else. I am seeking to diminish my deficiencies and apply relevant elements in my background. I feel comfortable that I am doing no harm and some definite good. I am careful not to attempt any sort of therapy. I read, participate in workshops led by others active in this field, and grow through my ongoing work as an AVP trainer and my experiences with my fellow members of CREG and others who participate in our exercise sessions.

I consider two elements essential to this work: 1) that no fees are charged for any of our conflict resolution sessions; and 2) that those who participate do so only as a consequence of their own motivation and their own belief that they are obtaining something of sufficient value to justify their time and attention. I believe the fact that we are responding to a need in a community of which we are a part is the major reason for our success to date. We are not well-intentioned outsiders, imposing what we perceive as good for others. Great personal satisfaction comes to me in being able to work with people directly and see the impact of my efforts. ■

Martin Cobin is a past presiding clerk of Intermountain Yearly Meeting.

Staff photo.



Martin and June Cobin.

International Nonviolent Accompaniment in Guatemala: One Experience That Cut Deep by Peg Morton, Eugene Meeting

I believe that one way to work for peace is through nonviolent accompaniment.

Individuals in grassroots resistance groups in other countries are often threatened by the military or by death squads. Our presence provides those people with some immediate personal safety and empowers them to continue their efforts working for justice and for decent lives. We, the accompaniers, return home to tell their tales. We return deeply connected to the groups we have accompanied, our hearts touched, our lives changed. I might add that it does not feel like a sacrifice to do this work, but rather a privilege. I have met wonderful people; my life has been richer. I love and am simultaneously drained by my accompaniment experiences.

The following experience was one of the most difficult for me, because there has been little relief for this group of massacre survivors, who, since 1982, have lived, powerless, in the midst of those who conducted the massacre. Now they are speaking out publicly, a very risky and courageous thing for them to do.

In March of 1995, I was invited to accompany José (not his real name) home to his village in Guatemala. José, a Mayan from the small Maya-Achi ethnic group, had come to a demonstration in Washington, D.C. to tell his story as a survivor of the 1982 Rio Negro massacre.

Back in the late 70s, in the Department of Baja Verapaz in Guatemala, the World Bank and Inter-American Development provided funding for the billion-dollar construction of the Chixoy Dam, the largest hydroelectric plant in Central America. Its reservoir was to cover some of the best land in the area. Villagers refused to leave their homes and their lands for what they believed to be unfair compensation. In the course of 32 months, one-fourth of the rural population—10,000 people—had been massacred.*

In the Rio Negro Massacre of March 1982, 177 women and children were brutally tortured and murdered. For José, then 11 years old, it meant the loss of his mother and siblings. His father also died in the violence. José and others were taken in and used as servants by families of the Civil Defense Patrols, the very people who conducted the massacres. Later the army built a "model village" for the survivors, rows of cement-block houses, and José lives with his wife and baby in one of them.

I traveled from Washington, D.C. on a plane to Guatemala with several Guatemalans who had spoken at the demonstration. The following day, José and I rode for several hours on a bus. We arrived at Rabinal, the municipal seat, at night, and tramped down the silent, dusty road toward his village, the full moon shining behind us. We passed a small, new cemetery, mostly long mounds of dirt.

José told me of the disinterment of the clandestine

graves from the massacre that had taken place earlier in the year. The families had carried their dead many miles to their village and had given them a proper burial. For this they had received death threats.

In a corner of the cemetery is a huge "Monument to Truth" that bears the names of the dead and the words, "Christ was massacred in Rio Negro." (The money for this project was raised by the Monuments to Truth project, located in Washington, D.C.) This was the third monument to be constructed; the first two were destroyed. The death threats continue, and yet these courageous people are speaking out, demanding justice.

My heart felt triply whacked as we slanted out onto a moonlit field, and José pointed out the army post in a corner. Then we arrived at the village, built under the eye of the army post. We were quietly welcomed by his wife into their bare home. José had brought a new stuffed animal for the baby, who was asleep on a mat under some mosquito netting. They found a straw mat and a blanket for me, and I was soon asleep, exhausted.

The next morning was the first and only time I could question José about his life. I asked him how they earn income. He said that, removed from their original lands by the dam, they go to large farms to do seasonal work, and he augments his income doing carpentry work in Rabinal for which he earns about \$2 per day, when he has work. I walked about the village, watching some men planting vegetables on eroded soil, and some women sitting outside their homes, weaving straw mats.

I had to leave to return to Washington, D.C. José kept asking me, couldn't I stay longer? There was no one to replace me, to accompany these threatened villagers. I left with a heavy heart.

Waiting for the bus, I purchased juice, saltines and a plastic bag of Pepsi. As I sipped the Pepsi, I realized, with a sinking heart, that I had spent \$2, the wages that José and thousands like him earn in a day, on my small snacks.

Peace cannot be achieved until peoples persecuted by violence and poverty are empowered to build decent lives; until their struggles become our struggle; until there is a transformation in this sick world. ■

Peg Morton has been to Guatemala four times as an accompanier, as well as to Nicaragua and El Salvador. She recommends that people go on Witness for Peace, Peace Brigades International, and other similar delegations to experience life and accompaniment in these and other beleaguered countries. Long-term accompaniment opportunities are also available to qualified people. Peg is a member of the Eugene Friends Meeting, where she is recording clerk.

*Sinclair, Minor, "Sorrow Lifted to the Heavens," *Sojourners*, September-October 1995.

Peacemaking as Paradox and Hope by Tobin Marsh, Mexico City Meeting

The human face of the Americas street is honest and its eyes penetrate mine, searching me. The street is about people and their stories, and these call to me—these bitter stories of betrayal and anguish, these broken hearts unreconciled to pain and overwhelmed with futility, this thirst for recognition and affection, and the violence and addictions which shape the stories. The street is a place of raw truth, and its culture of despair mirrors the shadow side of America's prosperity. The stories of the street expose what our infatuation with goods and services has cost Americans in terms of our self-identity, our orientation toward home and community, and our sense of meaning as a people. Street people have taught me what it means to be poor in spirit—to suffer and to want without hope. They have also taught me the value of sharing our passions and sorrows with others. I offer a story of my own that helps me reflect upon some of my passions and the weaknesses inherent in them.

Several years ago I spent a wonderful, but yet unfortunate, year and a half in Santa Barbara, California. My wife, Carrie, and I lived with and cared for her elderly grandparents in their home of 60 years. We shared countless meals, baths, walks, Bible readings, conversations, and quiet hours with Billie and George Finley. Carrie studied in a demanding one-year program for a teacher's credential. I worked at Catholic Charities, doing outreach work among homeless people and casework with Hispanic families, and managing a food pantry and a daily soup kitchen for 120 people. Away from home and work, I found community and sanctuary in Santa Barbara Friends Meeting. My intense involvement, along with four other Friends, in the Alternatives to Violence Project (AVP) workshops in Lompoc Penitentiary was the highlight of many powerful and rewarding Santa Barbara experiences.

In reflection, I see my work on the street and in prison as part of my faith experience. Sprung from seeds planted in prayer, I felt the roots of compassion and discernment deepening within me through my work. My efforts were not aimed toward changing anyone or any outward circumstances. My challenge was simply to keep my heart and eyes open and to be present to the faces, stories and sufferings of others. I came to understand that to accept another as he or she is offers the possibility of encountering the deeper self in that person—perhaps even that of God in him or her—and that this is a ground of real transformation.

I learned that when I give up trying to control the outcome of my efforts, the work becomes less of a struggle and more enjoyable. Moreover, I become more sensitive to the less evident needs and strengths of others, and therefore can interact more effectively with them. For me, this has to do with learning to trust that the ways of God are active in the heart and mind of each of us and that when we

are sensitive to these motions within ourselves then we are capable of responding to the same within another.

I received treasures of joy and meaning through the remarkable people I came to know among Santa Barbara Quakers, poor people, and prison inmates. However, my Santa Barbara experience also embodies a grief-filled paradox for me. My passions for spiritual life and service work became the source of much undefined sorrow for Carrie, and I was late in realizing just how little I had been giving to the person I love most. Related events brought much pain into our marriage. Love, good communication, and hard work proved insufficient and, eventually, shortly after burying Grandpa George in the Spring of 1994, Carrie and I separated and have since divorced.

Through this process I have known confusion, depression, and a crippling sense of impasse. In suffering loss, I find that beyond what I have received through others and through communion with The Other, I really have nothing worth giving to anybody. Indeed, I have come to realize that there exists no real distinction between giving and receiving. Today I miss Carrie's presence, yet I have come to accept the painful paradox that has broken our union. In this acceptance, I discover some lessons of recent years.

A self-justifying sense of complacency commonly threatens those of us devoted to good works and peacemaking. We easily forget that our redemption is not purchased with righteous effort and correct understanding. And it is not enough that our good works be motivated by love for neighbor and desire for justice. In everything we do, love itself must be our work.

There is no certainty in this life. We cannot know the final results of our actions, and the effect we hope for is rarely what occurs. Even when we believe we are doing good, we may actually be harming victims we do not even see. Sometimes, those victims are the ones we love most.

Still, I have also learned that half-heartedness does not reconcile life's uncertainty. Our God beckons our hearts toward faith, toward hope. And our deepest passions may arise more from the heart of God than from our own. Our failures and losses should not turn us from our passions, but make us wiser about them. We are to reflect upon and learn from what we experience, and then step forward again to let our lives interpret the lessons we have been offered. Ultimately, I feel our lives are measured more by the quality of our intentions and the sensitivity of our actions than by our visible accomplishments.

All else rests in the heart of Another. ■

Tobin Marsh is Executive Director of Casa de Los Amigos.

*Peace
Vigil,
PYM
1995.*



Neighborhood House

by Edwin Stephenson, Redwood Forest Meeting

We will not have peace until we have social justice. Believing firmly in the truth of this statement and motivated by my conversion from a belief in the rightness of the social mores of the South, I spent twenty years working in North Richmond, possibly the most depressed neighborhood of the San Francisco Bay Area.

During World War II, many African-Americans who came to work in the shipyards bought land in the only neighborhood where blacks were allowed to own property. This was across the railroad tracks in North Richmond. Though they were not able to get construction loans, they scrounged materials and bought what their paychecks and rationing would allow them.

By the time I started working there full time in 1953, there were some modest homes, but the majority of the houses were substandard and some people referred to the area as a shanty town. By this time the shipyards had closed; employment was difficult to find; young people had started to look to vice and crime as a way to survive. By 1957 eighty-five percent of the young men from the age of 18 to 21 were out of school and unemployed. Forty percent of the families were on welfare.

AFSC had created a community center called Neighborhood House and asked me to either lay the project down or find ways the local community would support the agency.

By 1969 Neighborhood House had grown to a staff of 70 and a budget of \$750,000. We not only provided services, we helped empower the people, including the teenagers, and we joined our growing strength with forces in the broader community wishing to make social change.

Neighborhood House was influential in establishing a neighborhood council that inspired other communities in west Contra Costa County to create their own councils. The combined councils became a growing force in the city of Richmond until the War on Poverty program arrived. By 1968 we estimated that 90 percent of the eligible voters in North Richmond were registered and 90 percent of the registered voters actually voted.

Gang Fights

In 1953 people were regularly hurt, if not killed, in the gang fights that occurred at least twice per month. By 1957 with our interventions, including a youth council that helped the youth to take charge of their own lives, the gang fights had ended, but the young men were coming to the staff at Neighborhood House asking for help in finding employment other than with drugs or pimping. Most of the unemployed had arrest records and were not employable by the usual guidelines. Nevertheless, we established a Job Upgrading Project with the financial support of foundations. The success of the program influenced national manpower legislation. Regardless of how unemployable a young man seemed to be, we respected him as

a person though we could not condone his behavior. Many did not know how to fill out an application form, nor did they have the discipline to handle an eight-hour-a-day job. Since leaving school they had had no reason to get up and seldom had a sit-down meal. Home was often only a place to sleep and raid the refrigerator.

We created a janitorial business, so we could hire a person one day, fire him the next, and re-hire him when we felt there had been some change in his ability to handle the job. As the young men learned working skills and discipline, we were able to find employment for them with sympathetic employers.

Though our programs were hugely successful, we wondered why they were not transferable. Other agencies using our methods did not get the same results. Though many of our staff had professional degrees, we tried not to let our professional training get in our way of relating to the young men. We respected each person even when we could not countenance his behavior. We respected the worth of each person. Young men who were depressed and despondent responded to our confidence and belief in their ability to make a change. Through the councils and their own efforts, they learned that they could take control of their lives in spite of the barriers placed before them in a race-conscious society. ■

ANNOUNCEMENTS

IMYM Senior Young Friends Winter Gathering

Winter Gathering will be held at the Kowal house, 12995 W 15th St, Golden, Colorado, from December 28-January 1 or 2. The phone number there is (303) 462-1878. SYFs will need to bring money for food and sleeping stuff (i.e. a sleeping bag). For information, contact Keil Mueller, (303) 237-2023, or Alida Godfrey (503) 316-2844.

Friends School In Portland

January 20-21, 1996: Information sharing/threshing weekend regarding establishing a Friends school in Portland. Facilitated by Friends Council on Education. Will meet at Reedwood Friends Church (Portland). Contact Chris Cradler (287-6601) for details.

NPYM Young Friends Winter Gathering

The second annual gathering for Young Friends of NPYM will be held at the University of Idaho's Campus Christian Center in Moscow, Idaho, from December 15-17. Young Friends should bring a sleeping bag, warm clothing, money, toiletries, ideas about Young Friends, concerns, joys, good recipes or ideas for meals, and whatever else they'd like to share. For information, contact Kathy Hyzy, (503) 472-5779 or Jim Davis (360) 892-6657. ■

Peace Activism Experiences

by Eugenia Durland,

Lamb's Community Worship Group

Some years ago, my husband Bill and I became Christian pacifists. Having experienced that conversion, it seemed natural for us to join a faith community with pacifism at its heart. Our lengthy association with the Wider Quaker Fellowship and study of Quaker writings had taught us the history of Friends as a movement to recapture original Christianity. The conviction of Christianity as a pacifist religion, and the apprehension of Jesus as a pacifist activist and model brought us to Quakerism. It is still that sense of belonging to a "historic peace church"—that sense of communion with witnesses for peace, past and present—which sustains us in the day-to-day practice of our faith as Quaker Christians.

Back in the late 70s—while living and working in Philadelphia—a long-time Quaker war tax resister, Bob Anthony, approached us because he wanted to take his First Amendment argument for his war tax resistance witness before the Supreme Court of the United States. In order to do so, he needed an attorney who was 1) admitted to practice before the U.S. Supreme Court, 2) possessed of a thorough understanding of Bob's faith and motivational foundations for his war tax resistance activities; 3) willing to allow Bob's religious conscience to guide the process of his case; and 4) willing to provide his legal expertise and prepare a Writ of Certiorari for a small fraction of the usual cost. Bill Durland was that attorney.

Bill had been deeply involved in peace witness activities for several years prior to our meeting with Bob Anthony. While still living in the Washington, D. C. area he was one of the founders of the Community for Creative Nonviolence. Out of Bill's efforts for Bob Anthony grew the formation of the National Center on Law and Pacifism, which became our major peace ministry for the next twelve years. Through the Center, we provided legal advocacy, legal and theological research, educational materials and workshops for people all over the United States (and sometimes in foreign countries) who found themselves in trouble with the law or legal institutions because of the exercise of their religious conscience. We published a bimonthly journal (my job) called *Center Peace* which achieved an international circulation of about 3,500. Under the auspices of the Center, Bill brought three more cases on war tax resistance to the U.S. Supreme Court—all but one of them for fellow Quakers. Those were the "biggies."

The day-to-day meat of our work was with hundreds of people—war tax resisters, conscientious objectors, draft registration resisters, civil disobedients, plowshare activists. They included Quakers, Mennonites, Catholics, Baptists, Jews, and other seekers. They needed advice, information, literature, moral support, and sometimes court representation as they proceeded with the witnesses their

hearts called them to. Through it all, our most important principle was to allow the individual's conscience, the vision of his or her witness, to guide the conduct of the witness and the legal case, if any.

The Center also took on the cases of several prisoners who had suffered severe violation of their rights to adequate representation under the law, or who had been badly victimized, one way or another, by the prison system. We began a prison visitation program after the manner of Friends.

In 1989 we laid down the work of the Center on Law and Pacifism after twelve very intense years. By then we had formed a national network of lawyers and paralegals who understood this kind of alternative legal practice supporting religious conscience and we felt the time had come to allow the work to go forward at a more grassroots, local level.

We've learned over the years that one's life-style is one's witness.

We are still peace activists. We've learned over the years that one's life-style is one's witness. We've slowed down a lot and in recent years, for the most part, have confined our work to what can be done here in Trinidad, Colorado, where poverty and unemployment are high and most young people have no opportunity for education beyond high school except the local community college. Bill's commitment to full-time teaching is a ministry and a witness in itself. In addition, Bill still takes legal cases where human or civil rights are involved or environmental issues are at stake. He's also occasionally called upon to be an expert witness on church-state issues in the trials of religious activists in other parts of the country. Together we still make the occasional trip to the Nevada Test Site to pray and witness. ■



Staff photo.

PYM, 1995. Peace Committee led an interest group on conflict resolution and peace mediation. Friends attending included: (from left) Carol Mosher, Berkeley; David Hartsough, San Francisco; Clare Galbraith, Delta; and Carolyn Stephenson, Honolulu.

New Mexico Friends and The Peace Testimony

by Charlotte Williams, Hillsboro Worship Group

God is not a God of strife but of peace. -George Fox

The peace testimony, an attempt to find peaceful, non-violent solutions to problems, is scriptural and grows out of the Quaker belief in a God of peace. It may be the one belief common to us. It's hard to imagine a Friend who isn't for peace. Basic to this belief is the idea that all persons have value.

Mary Dudley, of Albuquerque Meeting, believes that children are persons, and she teaches her classes in Child Development based on this. She helps parents see that their child is worth listening to. Although conflict exists within the family, it can be resolved. Family members need to act toward each other in a loving, peaceful way.

Kitty Barragato, of the American Friends Service Committee, agrees. The peace testimony is a witness to the sacredness of life. We must respect the dignity of each person.

Rosemary Blanchard, Gallup Worship Group, believes that we are called to understand persons who differ from ourselves and love them even if we don't understand them.

Interviews

One peaceful method of getting to know people and share in their experience is to interview them. Older individuals share life experiences with Friends in Durango. In this way they validate their lives and see their worth.

Betsy Bartels watches over the First Day School at Santa Fe Meeting and Chamisa Worship Group. The children learn to solve problems in a peaceful way. They interview older Friends to learn how they have kept the peace testimony. Albuquerque Friends School teaches friendly and creative ways to resolve conflicts.

Several meetings cook meals for the homeless. Durango Friends take ice cream along for dessert. Some Friends peacefully demonstrate their unhappiness with the steel fence which is being constructed between the United States and Mexico. Young Las Cruces Friends were made uncomfortable when ROTC was introduced into their high school. They asked the military faculty member why he was there, but didn't receive an adequate answer.

Friends in Socorro show their concern for peace by visiting prisoners in jail. The training and certification necessary to do this requires a good bit of time and energy. Some Friends campaign for political candidates who they feel have a more peaceful approach than others as a way of working for peace. About 95 persons came to a vigil sponsored by Gila Friends, marking the 50th anniversary of the bombing of Hiroshima.

Friends and the United Nations

Inspired by Gandhi, some New Mexican Friends see a life based on nonviolence as ideal. Stephen Collett, Quaker representative to the United Nations, told the New Mexico Regional Meeting about the UN peacekeeping operations.

These peace keepers act as family friends who have moved into a household stricken by disaster. They try to straighten things out without crushing the family. Instead of might making right, the UN works through peaceful means: mediation, law, covenants, and treaties.

Just as there is conflict in the family, there is conflict in the world. The world's people, like the members of a family, must learn peaceful ways of settling this conflict. To me the United Nations seems the best, and potentially the most effective, teacher we have worldwide.

The dignity and worth of all people is a cornerstone of the UN. They work to improve the lot of women around the world. Quakers have always believed that women should have equal opportunity with men to use the gifts that God has given them.

A question the UN asks is, "How can indigenous people have any say in governing themselves while living in a national state?" Gallup Friends share this concern for the displacement of indigenous peoples, especially the Shoshone in Nevada.

UN efforts at sustainable development try to give practical help to poorer countries via their local communities. Boutros Boutros-Ghali, the Secretary-General, believes that the scope of sustainable development includes peace, the economy, the environment, and society. All of these are closely interlinked. This approach has much in common with the social system of John Woolman, the eighteenth century Quaker mystic. Woolman writes of the connection of things: the loss of soil fertility, the price of grain, the exploitation of the poor. The UN seems to agree with him that people should feed themselves first and not export food needed at home to raise money for luxuries.

John Woolman advocated a life of simplicity. El Paso Friends maintain simplicity as a witness for peace. The simple life is a peaceful alternative that gives all people the possibility of a life of dignity and respect. Many people live in poverty. This rarely is "simple." No one wants to be poor or cold or hungry. Living a simple life means living on the lowest economic level consistent with accomplishing what God wants for each individual. Part of this service includes earning a living and caring for one's family. This shouldn't take all of one's time and energy. (John Woolman does make the simple life sound easier than it is.)

As more and more people compete for fewer and fewer resources, competition and violence are expended to acquire these resources. The peaceful way is to share. There would be plenty to go around if each person only took a fair share of what is needed. This is, of course, especially true for those of us who live in the United States.

Any peace testimony must begin with inner peace and tranquillity for the individual. This may be the hardest peace testimony of all. ■

FRIENDLY NEWS

Arizona Half Yearly Meeting

by Mary Lou Coppock, Tempe Meeting

One hundred twenty-four, the largest enrollment ever, attended the **Arizona Half Yearly Meeting** fall meeting at Emmanuel Pines, Prescott, Arizona. Johan Maurer gave the keynote address, "Reflections on Hospitality, Intimacy, and Boundaries."

Johan used the biblical story of the rich man and Lazarus to illustrate the need for hospitality. Poverty-stricken, ragged, sick Lazarus sought but did not receive hospitality from the rich man at whose gate he lay, with dogs licking his sores. When the rich man died and went to a burning Hell, he prayed to God that Lazarus, now deceased and in Heaven, grant him the hospitality of a drop of cold water on his tongue. When the gulf between Heaven and Hell was too wide to send aid, the rich man begged God to send Lazarus back to earth to warn his brothers. Johan Maurer asked, "When does hospitality begin and end?"

Hospitality implies there is a host. There is hidden etiquette, and one risks exclusion by not recognizing the host, who preserves the boundaries. Some meetings must overcome elitism and clearly define what is outside of normalcy to preserve their God-centered integrity.

Intimacy, according to Johan Maurer, requires trust, joy, and self-love. Self-love is not to be confused with egotism and exploiting others. He commented that addiction and substance abuse are a false door to intimacy. The central issue is not deciding what makes us comfortable, it is deciding what God wants to do through us. Johan Maurer's mighty message given Saturday morning permeated the Half Yearly Meeting, blessing it with unity.

Intergenerational games on Saturday night provided genuine shared joy, eliciting creativity (especially from the young) and requiring stamina (especially from older Friends).

Three Arizona meetings are enjoying dinners in the homes of Friends. Friendly Eights, long a joyful part of **Tempe Meeting** hospitality, became Friendly Fifteens for some hosts as families included their children. **Pima Meeting** introduced Friendly Eights in October, and **Phoenix Meeting** is planning Peacemaker Potlucks in homes.

Both **Flagstaff** and **Tempe Meeting** young Friends trick-or-treated for UNICEF. ■

Los Angeles Meeting Library

On October 1, 1995, the Los Angeles Meeting gave an open house in celebration of the opening of the Archer William Zamloch III library. The late Archer Zamloch left the meeting over 1,000 books.

The open house was celebrated with a pot luck dinner. There was also a report on the women's meeting in China by four women who had recently attended the conference.

Mothers Reclaim Our Children, an organization with an office on the meeting property, gave a report on their activities.

Meeting members and attenders, Juliet Wright, Beth Anderson, Lorry Zellech, and Janice Lewey, spent hours putting the library in order. The meeting is very grateful to them. ■

Montana Gathering of Friends

by Jim Coates, Red Lodge Worship Group

In the summer meeting, Montana Gathering of Friends set several directions that are continuations of previously walked paths. Each of the objectives are conceived to draw our widely dispersed community closer together.

As a major focus of the semi-annual gathering, intergenerational activities were fully planned and enjoyed by everyone at the beautiful mountain camp in Paradise Valley. The costs of Young Friends in attendance was subsidized by MGOF in order to encourage more of them to participate as well as to show them how welcome they are at our gatherings. A position with MGOF as Youth Coordinator was approved for 10 hours per month. Anna Visscher, the Youth Coordinator, will develop a complete Children, Junior Friends, and Young Friends list and program; facilitate a newsletter by and for the kids; find an "aunt" or an "uncle" for each young MGOFer; and facilitate other projects and activities for our younger Friends.

Another major impetus for the coming year will be a visitation program coordinated by Ministry and Oversight Committee. All meetings, worship groups, and isolated Friends are encouraged to ask for a visit from the volunteers. The topic of discussion for the visitations will be, "What is it to be a Quaker?"

Several MGOF meetings and Friends were privileged to have a visit from Olin and Lucille Byerly of Eugene, Oregon, this fall. As a part of the NPYM Committee for Visitation, the Byerlys visited with members and attenders of Missoula and Billings Meetings and Bozeman and Red Lodge Worship Groups. It was very pleasant to meet with these delightful Friends from Oregon and to share a little of their lives and spirit. Thanks, Olin and Lucille.

At a vigil in Missoula the night before Montana's first execution in 52 years, a young Friend, Johann Johnson, took the microphone to ask, "Why are we killing to teach people not to kill? That doesn't make sense."

His mother, Linnea Wang of Missoula Meeting, says that 12-year-old Johann made his important witness against the death penalty from his own concern, which strengthened as the days drew near to the execution. "Seeking some way to allow him to come to closure, I took him to the prayer vigil in Missoula where he (without any prompting) rose to speak," Linnea explained. ■

-Dorothy R. Ginsburg

Southern California Quarterly Meeting by Bobbi Kendig, Marloma Long Beach Meeting

In our Fall Quarterly Meeting there was a discussion of whether Pacific Yearly Meeting (PYM) should acquire a permanent site and what the implications would be for SCQM. The issue served to raise such questions as: What is the future of PYM? What is SCQM's place in it? Are we being led to a permanent site? To a split in the yearly meeting? Does the search for a site bind us or divide us? (Since my deadline occurred before the Fall Quarterly Meeting, details of the discussion will have to wait.)

It is sometimes painful, usually fruitful, always interesting, when meetings struggle with momentous decisions. **San Diego**, for instance, has been candid about the feelings aroused by their discussions of same-gender marriages. Recently they reported, "In business meeting this year, we saw closure on a long-standing controversy: a call for unity on the subject of same-sex marriage. Many months after a minute was finally approved, some of us are left wondering why misunderstandings caused such a rift in our congenial family. . . .

"As this controversy fades into the past, with our family intact, we assess where we are. Some are left with anger that we didn't quickly approve a stronger minute but all of us have rededicated ourselves to our basic belief that there is that of God in everyone and that recognizing our differences may be the first step toward true unity."

Perhaps other meetings can benefit from **San Diego's** willingness to share their process as they dealt with an emotional issue. While most of us would not choose pain and stress over times of peace, difficult times can serve to nudge us toward spiritual growth. **San Diego** has demonstrated that even where there is disagreement in the moment, mutual care and faith in that of God within each of us ultimately prove stronger than the divisions among us.

The Quaker United Nations Office operates from the same base of faith on an individual yet global scale. Many of us had the opportunity to hear Stephen Collett of the QUNO when he shared his views and experiences with Friends from **Santa Barbara, Orange County, Orange Grove, Marloma Long Beach, Whitleaf, Claremont, La Jolla, and San Diego.**

Stephen Collett told of QUNO's efforts to provide a neutral setting for off-the-record discussions among government officials, often while balancing lunch on their laps. While Quaker House may supply needed information, it does not lobby for a particular outcome but simply gives governments a chance to consult informally. In sensitive or precarious international situations, he noted, the chosen topic of discussion and the timing are important, as well as the selection of participants to be invited.

PYM, SCQM, **San Diego**, and Quaker House all demonstrate the belief that problems can be solved, so long as they are faced by people meeting in good faith. ■

Pacific Northwest Quarterly Meeting by Diane Ste. Marie, University Meeting

Leadings is a bi-weekly group that supports participants from **Salmon Bay Meeting** in discerning and following leadings. The group was formed on guidelines suggested in *Teamworks* by Barbara Sher.

Some of the members commented:

"We encourage each other to have the faith to take one small step in spite of our fear."

"My heart sings as I watch each of us grow and express the Light which we are as we strive to follow our leadings."

"This group gives spiritual sustenance. It nourishes me, encourages me in the most sustaining sense—to give me courage to keep at it in the way that I am called to NOW."

"The Leadings Group has helped me focus on the spiritual, psychological, and physical areas most needing attention. For me, group members have brought to light things that I was not aware of and have also maintained my faith in my being able to achieve the goals I have before me."

"For seven years I've followed a leading, 'Write the book, the rest will follow,' by myself, all alone. But now I'm in a group and have support for what is a lonely task, being a writer."

One member accomplished his goal of running a mile in less than six minutes, and another hers to be a published poet.

The QUEST program at **University Friends Meeting** has seven terrific new interns. Their placements are with Powerful Schools, The Government Accountability Project, AFSC, MAPS, ElderHealth NW, The Fremont Public Association, and New Beginnings, a shelter for battered women.

Olympia Monthly Meeting's library, including an almost complete collection of Pendle Hill pamphlets, is growing. Over 100 books were added this fall.

Agate Passage Friends' Womens Group is considering the complex issue of *simplicity*. "Tis a gift to be simple." How do we do it? How does it fit for us personally? How do we bring about greater simplicity in our lives?

The Lesbian Parenting Book by Dorsey Green and Merilee Clunis has just been published by Seal Press. Dorsey Green is a member of **University Meeting**. The book covers a wide range of parenting issues specifically relevant to lesbian parents and their children, such as: coming out to children and the family; raising girls—and raising boys; dealing with homophobia and racism as it affects your children; helping children cope with divorce, break-ups, and other losses. 392 pages, \$16.95. ■

A Message of Hope

The 1994 edition of the *Intermountain Friendly Review* contains the pamphlet, "Offering a Message of Hope to Sufferers of Depression and Their Families," written by Dimitri Mihalas of Boulder Meeting. Copies of the pamphlet may be ordered by sending \$3.50 to *Intermountain Friendly Review*, 11795 CR 39.2, Mancos, CO 81328. ■

MEMORIAL MINUTES

Sarah Beckman Eichorn

Sarah Beckman Eichorn, 84 years old, died on February 27, 1995 of heart failure. She was born in Niagara Falls, Canada, and raised in Oakland, California. She graduated with honors from Radcliffe College, receiving a B.A. in anthropology in 1932. Sarah received a masters degree in library science from the University of California at Berkeley between 1934-1936. In 1937 she married Jules Eichorn, thereafter raising their six children in San Mateo and Redwood City, California. In 1956, after a divorce and after working at Stanford University as a research librarian, she attended the Kootenay School of the Arts in British Columbia, Canada. Sarah then became a full-time potter, living and working in Boulder Creek, California.

While at Boulder Creek, Sarah was active in the anti-poverty program, and for a period was interim director of the Santa Cruz Community Action Agency. She was always interested in the welfare of young children and encouraged the development of the Early Childhood Education Program at Cabrillo College.

Sarah moved to Tecopa Hot Springs, California, in the early 1970s where she continued working as a potter until shortly before her death.

Sarah is survived by her children, David Eichorn, Gertrude "Trudi" Dixon, Julia Osborn-Gourley, John Eichorn, Hilmar "Ike" Eichorn, Peter Eichorn, a nephew, Alan Cunningham, and numerous grandchildren and great-grandchildren.

She was a member of the Religious Society of Friends, an early member of the Santa Cruz Meeting, known and loved in Pacific Yearly Meeting, both for the enthusiasm and wisdom she brought and for her beautiful pottery. ■

Margarita Halstead

Margarita Halstead was an artist, teacher, librarian, gardener and care giver to many, including her mother. Margarita's mother died 19 years ago at age 95.

Margarita was born April 30, 1910, in Cuba, where she spent the first very happy years of her life. When she was seven, her father moved to the Mississippi Gulf Coast and then five years later to the dust and heat of Texas. Margarita went to the College of Industrial Arts at what is now known as Texas Women's University, where she graduated Phi Beta Kappa. She majored in education and specialized in teaching art. For seven years after graduation she taught elementary school to poor children in Texas. She then moved to Monterey, California where she became a librarian at the Defense Language Institute. After twenty years she retired from that position to take care of her aging mother and, later, other women during their declining years. Her two loves were her art and her interest in gardening. Margarita's own art medium was silver jewelry. She made hundreds of creative designs.

Margarita became a Quaker by conviction on June 23, 1972. She was active in Palo Alto Friends Meeting for a number of years before moving in 1984 to Friends House. She served on the Friends Association of Services for the Elderly (FASE) Board of Directors before her move from Palo Alto.

Margarita Halstead died on March 4, 1995. She was the eldest of five siblings and is survived by one sister and two brothers. ■

David Walden

David Carrol Walden was born September 21, 1914, in Boston, Massachusetts. He has one sister, Jeanette Goodwin.

When David was five he lost his mother Florette (Bigelow). With his father and sister he moved to live with grandparents, Anton and Hilma Walden, on their farm in Plympton, Massachusetts. When he was about ten, his grandparents died. For the balance of their childhood David and his sister were in and out of foster homes while their father struggled to support them. David graduated from Milton High School and was admitted to Bowdoin College on a scholarship where he graduated with a B.A. in 1938.

Upon graduating he went west to Hollywood where he worked for Metro Goldwyn Meyer Studios in Culver City doing history research. He also continued to pursue his amateur acting.

David took the position of conscientious objector during World War II. He was arrested and taken away to federal jail in the middle of the night. Once granted CO status he spent the war years fighting forest fires in the eastern Sierras and later working for the American Friends Service Committee (AFSC) in Pasadena, California. During this time he became a Quaker by conviction and joined Orange Grove Meeting in Pasadena, California.

David met his first wife Emily Pickering Maris during an AFSC business trip to Philadelphia. They were married in 1945 and had three children, David Anton, Timothy Pickering, and Keven Maris. Emily died in 1962. David met and married Anushka Soltys (Sholtis) and adopted her children, Jan and Taby. In 1985 David and Anna moved from Pasadena to South Lake Tahoe.

During his career, David worked tirelessly for world peace and the welfare of his fellow human beings. His work helped Japanese Americans relocated during World War II, advanced integration and civil rights for African Americans, and ended the atmospheric testing of nuclear weapons by the United States Government.

David died peacefully February 5, 1995, at 80 years of age from complications of Parkinson's disease. He is survived by his wife Anna, their five children, 13 grandchildren, and two great-grandchildren. ■

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Year-long, Philadelphia-based, paid internship with Friends World Committee for Consultation, Section of the Americas, starting August/September 1996. Work includes editing the newsletter, processing donations, and assorted office work along with a one-year intern project developed in consultation with you. Write, call or fax for application—Attention: Associate Secretary, FWCC, 1506 Race St, Philadelphia, PA 19102 USA. Phone (215) 241-7251, Fax (215) 241-7285. Applications should be in by April 1, 1996.

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Intern Opportunity

Quaker United Nations Office—New York. Opportunity for two interns at the Quaker UN Office from September 1996 to August 1997. Interns follow disarmament, human rights, economic justice, development, environment, women and children, indigenous people, refugees, and regional issues at the UN; research/write articles and briefing papers; arrange/attend UN and other meetings; assist with office administration. Candidates must be college graduates or have equivalent experience, in their 20s, interest in international affairs and commitment to Friends' principles; writing/computer skills. Stipend/medical coverage.

For information and application form write: Quaker UN Office, 777 UN Plaza, New York, NY 10017. Deadline for submission of application and references, March 15, 1996.



Etta Marie
James.

VITAL STATISTICS

Births

- Douglas Anders Schonholtz, born to Marie and Tim Schonholtz, July 18, 1995, Corvallis Meeting.
- Jayden Navarro, born to Lauren Mari-Navarro and James Navarro (and Kylin), October 10, 1995, Santa Cruz Meeting.

Marriage

- Kathy Doyle and Jim Graves, in the manner of Friends, Wyoming Meeting, September 30, 1995.

Deaths

- Al Reindl, September 17, 1995, Pima Meeting.
- Dorothy Clayton Bonner, September 24, 1995, Santa Barbara Meeting. ■

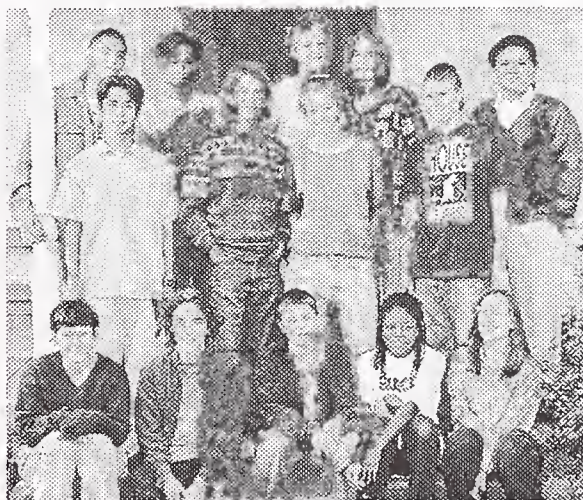
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Scattergood FRIENDS SCHOOL

Scattergood offers a rigorous college preparatory program for approximately sixty students, grades 9 through 12, in a caring, close-knit community of boarding students and resident staff living and working together in a beautiful rural setting.



- Coeducational
- Graduation requirements include Quaker studies and an off-campus community service project.
- Strong programs in the arts
- Four-year Spanish language program with work camp experience in Mexico
- Daily campus and farm work crews
- Outdoor and wilderness programs
- Cooperation emphasized over competition
- More than one-third of students and staff have Quaker backgrounds

To learn more about Scattergood, or to arrange a visit, contact the Director of Admissions, Scattergood Friends School, 1951 Delta Avenue, West Branch, Iowa 52358-8507, phone (319) 643-7638, FAX (319) 643-7485.

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CALENDAR

December 1995

- 15-17 NPYM Young Friends Winter Gathering, University of Idaho, Moscow, ID.
 18 Hanukkah
 25 Christmas
 27-1/1 End of Year Retreat with Joe Franko, Quaker Center, Ben Lomond, CA.
 28-1/2 IMYM Senior Young Friends Winter Gathering, Kowal home, Golden, CO.

January 1996

- 19-21 "Acting Together: Beyond Racism, Beyond Enemies, Beyond Barriers," with Juliet Spohn Twomey and Allan Solomonow, Quaker Center, Ben Lomond, CA.
 20 College Park Quarterly Meeting, Redwood Forest Meeting, Santa Rosa, CA.
 26-28 Quaker Silent Retreat, Pacific Northwest Quarterly Meeting, Camp Huston, Gold Bar, WA.

February 1996

- 3 Willamette Quarterly Meeting, Salem, OR.
 16-18 Southern California Quarterly Meeting, Pacific Palisades, CA.
 16-18 Winter Montana Gathering of Friends, Great Falls, MT. ■

DECEMBER 1995

Friends' Bulletin Second Class Mail
1620 NW Menlo Drive, Corvallis, OR 97330-2055
 Postmaster: Send address changes to the above address.

Friends Committee on Unity with Nature by Michael Moore, Agate Passage Worship Group

Thirty-three people attended the Annual Meeting of Friends Committee on Unity with Nature (FCUN), North America, at Circle A Ranch Hostel near Cuba, New Mexico. Seventeen people were from the West.

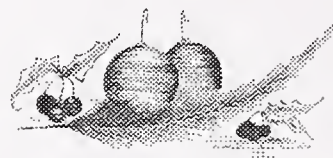
The setting was a ranch at 6500 feet of elevation in the Rocky Mountains northwest of Albuquerque. The Spanish-style house provided several settings for our friendship and decisions. The chill mountain air in our unheated dormitories caused us to snuggle deeper into our sleeping bags. Hikes across the ranch on Saturday saw an equal turnout on two levels of difficulty: medium and strenuous.

Typical Annual Meeting events included approval of nominating committee report, the budget, and the epistle. This year, a separate epistle will also be sent to Young Friends. Several committees reported, with the well-seasoned Minute on Population receiving approval.

I eagerly listened to an informal theological dialogue between Jim Corbett and Marshall Massey. I was greatly awed by Friday evening's report by the Anne Kriebel/San Luis project in Costa Rica. I was spellbound on Saturday night listening to Jim Corbett describe his work to preserve a watershed near Tucson, Arizona. He described the power of "covenant" to help adjacent landowners achieve common purpose.

As we gathered for our last "hands around" circle on First Day, we decided to hold the next Annual Meeting at Camp Algonquin, Illinois, 10-13 October 1996. There we will continue to discuss and discover the spiritual basis of the environment and make our own decisions on how to be in touch with earth and spirit.

I will be glad to visit meetings and worship groups in North Pacific Yearly Meeting to describe the FCUN meeting in more detail. ■



A Loving Response

At Pacific Yearly Meeting 1995 (Plenary VI) the subcommittee on sexual minorities of Ministry and Oversight Committee presented a minute on loving response to hostility toward sexual minorities. Pacific Yearly Meeting Annual Session approved the minute as follows:

A Loving Response to Hostility Against Sexual Minorities

Background:

Within the territory comprising our yearly meeting, there are Friends and others who risk hostility, verbal abuse, and physical violence because they are, or are perceived to be, members of sexual minorities (for example, lesbians, gays, bisexuals). There are growing campaigns to legalize discrimination based on sexual orientation.

All hostility separates us from God and from each other. As Friends, we seek a response that arises from the Light and reaches out to care for the needs and human dignity of those affected on all sides of this conflict.

Action Minute:

Pacific Yearly Meeting of the Religious Society of Friends endorses all nonviolent efforts to establish and protect the civil rights of all persons regardless of their sexual orientation. We oppose all legislation or policy which disparages sexual minorities or abridges their basic constitutional rights.

At Annual Session 1994, North Pacific Yearly Meeting approved a similar minute (94-6-6) titled "A Loving Response to Hostility to Homosexual People." ■

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